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## Rabbi Wise

Not since the days of the abolition of slavery has the church been subjected to the test it now faces. Woe unto the church if it lightly takes its place by the side of those powers which are urging that "preparedness," which is bound to lead us into war, and not only into war, but almost sure to make impossible, perhaps for generations, the rightful ordering and solving of our international problems.

We have no enemies to fight. We have no will to fight. We have no reason to fight. It is the business of this Republic, isolated, in a sense, as it is, and girt on every side save the north by the inviolate sea, to lead the world not in the piling up of armaments, not in those hasty preparations for war which mean war, but in an organized and, as I believe, irresistible attempt to bring the nations to an understanding that there is a better, juster, humaner way of meeting international difficulties.

That way is the way of religion. That way is the way of good will, the way of sympathy, the way of service, the way of sacrifice, the way of love.

## Rabbi Schulman

of the various peoples. Until that time comes, force will be an indispensable means to which to have recourse, as the last resort, for the inculcation of righteousness.

The project of a world league to enforce peace seems to me the most promising one at present, although to one who thinks on the surface it may be guilty of the paradox being ready to fight in order to maintain peace. If there is wisdom in such a league to enforce peace, America ought to be equipped to speak in it with authority.

Only those who are consistent advocates of the doctrine of non-resistance to evil, and who believe exclusively in moral persuasion, can fail to recognize the need of an adequate preparation on the part of America for the maintenance of its influence, for the preservation of policies that concern its welfare as a people. While we should do everything in our power, by education and by the creation of new machinery, for the facilitating of arbitration and the minimizing of the possibilities of war, we should at the same time prepare ourselves very adequately, so as to be able to play our role as the great democracy champion of peace and good will to men.

## THE CELEBRATION OF PEACE DAY\*

By FANNIE FERN ANDREWS

Secretary, American School Peace League

WITH two-thirds of the world at war, why should we observe Peace Day? For a dozen years past the schools of this country and of other countries have set aside May 18 for the purpose of concentrating attention on the significance of the work of The Hague Peace Conferences. Now, with the threatened breakdown of civilization in Europe today, the manhood of the nations shattered, homes ruined, productive energy diverted to the one task of killing, does it not appear that the Peace Conference is out of joint with the times? Under the circumstances, would it not be well to suspend the customary reference to this event this year?

Quite the contrary; the system of law for which The Hague Conference stands offers the only hope to war-stricken Europe. This common tribunal is the only light upon the horizon, and it is the duty of us all to keep this light burning. The opening of the First Hague Peace Conference on May 18, 1899, is, without doubt, the starting point and the center of international progress. This conference is described by international

jurists and statesmen as the beginning of a new epoch for international law and international relations. This and the Second Hague Conference, which met on June 15, 1907, have forced the recognition of the principle that the establishment of equitable law is an essential to the realization of peace. Moreover, the achievements of these conferences have impressed the world with the possibility and the desirability of "making the practice of civilized nations conform to their peaceful professions." The hope of civilization lies in the progressive effort which has given to the family of nations the germ of an international law-making body. Law is the only substitute for war.

The present is not a time for hopeless dejection, in spite of the momentous struggle across the water, which seems to demonstrate the overturning of international law. Upon close examination we see signs of very great progress. Almost all the European powers proposed recourse to The Hague Tribunal or to a conference of interested powers to avoid war, and when this was not successful every belligerent government, without exception, published its reasons for going to war, according to The Hague Convention. This appeal to the public opinion of mankind has no historical precedent. Never before have the nations, on such a broad scale, sought to justify their actions at the bar of this tribunal.

Our task is to strengthen public opinion, which is the only practicable sanction for international law. Nothing is more conspicuous in the present war than the sensitiveness of the belligerents to the charges of violations of treaties and the established law of nations. No breach of international law in this war will pass unnoticed. The combined action of modern powers, represented chiefly by The Hague Conferences, has developed this

\*For appropriate material for the observance of the 18th of May, the American School Peace League recommends the "Cantata for Peace Day," by John Charles Donovan, Director of Music in the Cincinnati schools; "The Promotion of Peace," by Fannie Fern Andrews, Bulletin 1913; No. 12, United States Bureau of Education; "In the Vanguard," by Katrina Trask, for secondary and normal schools; "The Enemy," by Beulah Marie Dix, for secondary school boys; "A Pageant of Peace," by Beulah Marie Dix, for the upper grades of the elementary schools, and "Where War Comes," by Beulah Marie Dix, for the lower school grades. "Eighteenth of May; history of its observance as Peace Day," a pamphlet of eight pages, by Lyra D. Trueblood, can be obtained from the American Peace Society. Other literature can be obtained from the American School Peace League, 405 Marlborough St., Boston.

sense of responsibility—a great step in world progress; and it is not a mere supposition to expect that one outcome of the peace settlement conference will be the recognition that violation of international law is a legal injury to every nation. The present sensitiveness should develop into conscience, so that the peace which ends this unfortunate war and the means taken to prevent the violation of its terms will make a new era in international relations. This peace, which follows the Peace of Westphalia in 1648, the Peace of Utrecht in 1713, and the Treaty of Vienna in 1815, the three celebrated cases of combined European action, should usher in an era of law which, as Mr. Root says, will “constrain nations to conduct based upon principles of justice and humanity.”

This should be the great step forward. This is the only compensation for the terrible interruption of the processes of civilization. Should not the celebration of Peace Day this year clothe with new significance the meaning of arbitration, mediation, investigation, and conciliation for preventing destructive warfare? One might well include in this observance a description of the Permanent Court of Arbitration at The Hague, and show its effectiveness in settling the fifteen important

cases which have been taken before it since 1902. The formation of a real world court, so nearly accomplished at the Second Hague Conference, should also be emphasized as an ideal for which the world has hoped and waited. A Peace Day exercise in the schools this year offers a great opportunity to take note of these solid foundations of law and order, and, above all, to point to the underlying spirit of co-operation and good will which has brought the world to the present stage of unification. In so far as this spirit persists will civilization achieve its ideals.

Of all the institutions working for the unification of mankind, the school stands first. On those, therefore, who administer education in this critical time rests the responsibility of preserving and advancing those ideals for which all civilized nations should strive, and especially have the teachers of this nation—a nation founded on democracy, universal brotherhood, and good will—an important and responsible part to play. The observance of the 18th of May this year offers one means of stimulating the desire for law and order. Shall not the teachers of the United States take advantage of this and every other opportunity for spreading the eternal ideas of justice and humanity!

## “A LEAGUE TO EXPRESS PEACE”

By DANE S. DUNLOP

MARCH 10, 1916,  
RURAL STATION 7,  
GREENCASTLE, MD.

Editor ADVOCATE OF PEACE.

DEAR SIR: I was considerably surprised when I saw my letter in print, since, when you wrote me my meeting report would be printed, I supposed you meant the county paper report of my address would be printed. The letter with which I transmitted the address I fear may not be regarded by the dignitaries as very respectful to the “Big Bugs,” as I designated certain high-priests of the religion of military force. It happens that in the same mail with your paper comes a church missionary monthly, and I am amused to find in it an exhortation considerably like that in my printed letter. It seems a Tunisian missionary to the North African Arabs by a slight mispronunciation and mistranslation altered a couple of words in the Gideon story, the Arabic words for “trumpet” and “bug” being somewhat similar in sound, and he also used the word for a strike blow instead of air blow, whereupon his rendering became, “Then Gideon said unto them, ‘Look on me and do likewise. It shall be that as I do, so shall ye do. When I strike the bug, then strike ye also all your bugs on every side of the camp!’” Alas, too often when we “blow” the “trumpet,” we must in reality “strike” the Big “Bugs,” for they have such a persistent proclivity for being on the wrong side of reforms of all kinds, because they believe in oligarchism, themselves being the oligarchy! Oligarchism and arbitrary force are synonymous; neither can exist without the other. Therefore every oligarchist is potentially a militarist, and *vice versa*. Sometimes, in order to secure votes, a militarist will pretend not to be

an oligarchist, as was done by the Oyster Bay jingo, he who is the very climax in dictator oligarchy in government, in politics, in business.

The League to Enforce Peace, by using the word enforce, destroyed entirely the word peace, and became a jingo organization. You might as well form a League to Enwater Oil. They do not ordinarily combine. Or you might organize a League to Enforce Life. As a farmer, I most positively assert that you cannot “enforce” life. When we speak of forcing tomatoes or corn, we distinctly understand that we really mean serving tomatoes or corn. We manure, water, cultivate, and pray for sunshine; and we cannot force the plants an inch. If they feel like eating, they eat and grow. And if they take a notion not to, then not all the bullets and forty-seven centimeter bombs we can fire at them will force them to grow. They are just every bit as stubborn as a Frenchman’s soul, or an Englishman’s soul, or a Russian’s soul, or a German’s soul, or a Fiji Islander’s soul. The Fiji Islanders were changed from soldiers of a cannibal army to peaceful Christians by loving services rendered to them and by altering their ideals by putting different ideas into their heads. The European continent militarists will be changed from soldiers of a cannon army to peaceful Christians by loving services rendered to them and by altering their ideals by putting different ideas into their heads. All talk of forming a league to “Enforce Ideals Into People’s Heads,” as Jael poked the tent-pen into Sisera’s head, is futile. Does the president of Harvard University and do the law professors of Yale University use that method on their students? Very well; is the universe anything but the University of Mankind?

Respectfully,

DANE S. DUNLOP.